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SERMON XVIII.

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THE SEA.

"They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep."—PSALMS, cvii. 23, 24.

THERE is no part of the earth's surface where there are not to be found abundant evidences of the being and attributes of God. Hence, in the first chapter of the Epistle to the Romans, the apostle declares that men "are without excuse" who do not acknowledge and glorify God. "The invisible things of Him," he says, "are from the creation"—i. e., by means of the material works of his hands, "clearly seen, being understood by the things that are made." Everywhere, the heavens above, and the earth beneath, are full of the proofs of his existence and of his perfections. Hence we need not wonder that the pious Psalmist exclaimed: "O Lord, how manifold are thy works; in wisdom hast thou made them all."

But if such is the impression made upon the thoughtful and devout mind on the land, how much more is a voyage at sea calculated to inspire admiration of the power, wisdom and good-

ness of God. Never, however, until I actually experienced this effect, could I fully respond to the language of the sacred writer in the text: "*They* that go down to the sea in ships, that do business in great waters, *these* see the works of the Lord and his wonders in the deep." The pronouns "*they*" and "*these*" are emphatic. It is *they* that see the works and wonders of the Lord, both of *creation* and *providence*, as if others could lay no claim to the privilege.

In discoursing this morning on this topic, as is natural after recently crossing the Atlantic, while I cannot hope to reproduce in you, my hearers, my own feelings and impressions, yet I may, perhaps, draw some lessons from the Sea that may be useful to you, and thus make my reflections profitable to others as well as myself.

The Ocean is by far the grandest of all God's earthly creations. Standing beneath the shadows of a great mountain, and looking up towards its towering heights, we have a sense of the sublime, indeed, and instinctively respond to the language of the poet:

" 'Tis by *Thy* strength the mountains stand,
God of eternal power ;"

and there is something awe inspiring in the presence of a great cataract like Niagara ; but it is only when we have left *terra firma* far behind, and are in the midst of the ocean, tossing upon its ever restless billows, and with a boundless expanse of sky and sea above and around us that we feel most deeply our own insignificance and dependence, and the vastness of that Power who holds the winds in his fist, and measures the waters in the hollow of his hand, who has fixed the bounds of the ocean that it cannot pass, and at whose

" command the sea grows calm,
And tempests cease to roar."

Of all our Saviour's miracles, I think there is none more impressive, and none which so strikingly demonstrates his "eternal power and Godhead," as that in which he rises from his pillow in the midst of the tempest on the Sea of Galilee, and stretching out his hand, with a Divine majesty utters the command, "**PEACE, BE STILL,**" and the winds and the sea obey him, and there is a great calm. But to realize this fully, one must have been on the ocean in a gale or storm.

"The impressiveness of a prospect at sea," it has been said, "even in its most ordinary state, is not due to *one* cause, but to an assemblage of *all* the recognized elements of sublimity. Indefinite vastness and mystery ; simplicity of form, with endless vicissitudes of motion and sound ; a slumbering strength which casts all other measures of strength out of reckoning ; fitfulness

that looks capricious ; and a terrible destructiveness, which fear interprets as cruelty ; *above all*, man's helpless solitariness in the midst of it ; where else shall we find in Nature so many or such powerful factors to stimulate at once and exhaust the imagination ? Of course, these all reach their height—some of them, indeed, only appear—in a storm, when the strength of the waters is awakened, and their voice uttered aloud, and in their hands the staggering ship is as a plaything to a child. But in quieter hours we feel, as it were, the suspicion of this majesty : *it is there, and we know it*. Like a low ground-swell after winds have passed, is the soul's undertone of awe in presence of the sea in calm. We clothe it, however placid, with attributes borrowed from its fury. Memories of the storm make its smile deceitful. And in the low splash of sun-lit waves we hear the same voice disguised which boomed artillery-like through the night-time of fear. Nay, this very uncertainty and changefulness form a fresh, and, I think, peculiar element of awe. Men watch the ocean at play with such feelings as one would the gambols of a wild beast—feelings which surely do not enter, or only feebly enter, into any land scene."

Such were my feelings on my recent return voyage from Europe, as I rejoiced with trembling, while favoring breezes aided our progress over the gently rolling waves, for I had a keen "memory of a storm" which it was my fortune to encounter some years ago on the Pacific. For thirty-six hours the winds raged, and the waves rolled almost literally mountain-high, dashing over the decks, staving in our bulwarks, sweeping off our live stock, and threatening to carry away the saloon-cabin in which I had my berth, and making the vessel tremble and creak from stem to stern. It was a terrific scene. And then was verified, in my personal observation and experience, the language of the Psalmist in the context :

"He commandeth and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths : their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man ; they are at their wit's end. *Then* they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. *Then* are they glad because they be quiet ; so He bringeth them unto the desired haven."

It is impossible, in such circumstances, not to feel an overwhelming sense of utter weakness and dependence on God, and few, probably, can shake off their fears, or altogether restrain prayer. There is a proverb, "Let them that would learn to pray, go to sea." Even heathen mariners, as in the case of those

with whom the prophet Jonah sailed, at such a time "cry every man unto his god."

I believe the sea calls up grander ideas in the mind than any other natural object. At least, that is my experience. For, besides the sense of latent power which is concealed within it, and which inspires a feeling of anxiety and dread lest its fury should be aroused, there is an illimitable vastness that wonderfully expands the mind. As one sails day after day and night after night, and sees nothing but the same wide expanse of waters, the ship in which he is embarked being but a speck upon the ocean, his soul swells with the amplitude of space stretched out around him, and he seems to have visibly before him the emblem of infinity. There are no metes and bounds, natural or artificial, as on the land—no ranges of hills or mountains, no valleys or rivers, no territorial lines. The sea is *one*—not partitioned off and claimed by individuals or nations, but stretching away illimitably, sweeping round the whole earth, and literally without end. And all this vastness of this wonderful creation of God tends to awaken in the mind larger ideas of His greatness who called it into being, and who controls it, and we repeat with deeper emphasis the words, "The sea is His, and He made it." It is his not only *de jure*, as its Creator, but emphatically *de facto*, as its Lord.

But besides the vastness and majesty of the sea, which lead us to think of the greatness and power of its Creator, there is also a *beauty* in it that affords us delight. As seen from the shore, one may gain some idea of the terribleness of the *power* of the ocean when its waters dash against the firm rocks which resist their course; but the real *beauty* of the rolling waves can only be seen far out at sea. I used to delight to stand or sit on shipboard, and watch the long grand swells of the ocean when all was calm, or when there was a breeze to see the crested waves chase each other and leap into the air to fall back again in sparkling foam, and I could then appreciate as never before the descriptions of these things which I had read. I remember I had before me one such, from which I will quote, and I will vouch for the truthfulness of the touches which are given, for I verified them by personal observation. Speaking of these waves to which I have alluded, the writer says:

To give some little idea of the value of the water-covered surface of the earth as a source of food and wealth, let me give some facts. Elihu Burritt, in reference to the fisheries of the river Tay in Scotland, says the river for fish-culture rents for \$70,000 a year, and its product in salmon alone amounts to \$250,000, which is equivalent to a rent of about \$18 per acre, for the whole extent that is used, viz., 50 miles, and the value of every acre of the river, calculated on the land basis of interest, would

be \$500! And he adds, "salmon-breeding is destined to rank in the future with sheep and cattle culture. In France fish-farming has become a large and lucrative occupation. It is a tillage that must hereafter take its place with agriculture as a great and honored industry. If the cold, bald-headed mountains, the wild stony reaches of poverty-stricken regions, moor, morass, steppe and prairie, are made the pasturage of sheep innumerable, the thousands of rivers in both hemispheres will not be suffered to run waste through another century. The utilitarian genius of the present age will turn them into pasturage worth more per acre than the value of the richest lands on the banks." The fresh water fisheries of France are computed to be worth \$4,000,000 per annum. And if this be true of the productive value of rivers, how much more of the ocean with its vast treasures of which man is availing himself more and more. The waters of the earth perform no insignificant part in the promotion of human comfort and support.*

Considered then in all its relations and uses, how evident the wisdom and goodness of God in covering so large a portion of earth's surface with water.

And now it is obvious to remark, how wonderful is the skill and perseverance of man which enables him to turn to his own account the advantages of the sea, and especially to traverse its boundless waters with as much speed and safety as he can travel on land. Once, and for many long centuries, the ocean was a dark and fearful thing. The mariner dared not venture forth upon its bosom and explore its mysteries, but crept along its shores from point to point, whereas now, with the aid of the compass, and the principles of navigation, and the experience of many generations, he fearlessly launches out upon the deep, and calculates almost to a day or an hour his arrival at the most distant port. How different, too, the beautiful and well-appointed vessels in which he now embarks from those of former days. I used often, when crossing the Atlantic, to contrast in thought the magnificent steamship in which I voyaged, and which "walked the water like a thing of life," with the tiny and ill-appointed

* A writer in the *Galaxy*, for July, Article "The Harvest of the Sea," says: "In the busiest days of the Dutch fisheries, 3,000 boats fished on the coast of Holland; 1,600 busses took herring in the English waters, and 800 vessels made long voyages for cod and whales. In 1603, the Dutch sold herring worth \$24,000,000, besides what were used in the country; and in 1818 they had 12,000 herring boats, employing 200,000 men. Nova Scotia employs 3,258 fishing vessels; Newfoundland more than 10,000; the United States about 3,000. The annual Newfoundland catch of cod, weighs 1,400,000 tons." A hint may be got of the extent of this interest from the fact that the sum total of the values of a few of the larger fisheries is \$79,700,000. Of this amount upwards of \$48,000,000 belongs to the United States.

"caravel" in which Columbus made his voyage of discovery to America, and the little shallop in which our Pilgrim Fathers crossed the stormy and wintry seas to reach the rock-bound and icy shores of New England, and I could not but admire their faith and courage, and wonder that they ever reached their destined ports. We were almost afraid to venture on the treacherous sea in a ship more than four hundred feet in length, and of three or four thousand tons, furnished not only with all modern appliances of sailing vessels, but with a propelling power that defied the winds, while the men of whom I have spoken took all the fearful risks of a similar voyage in crazy crafts of 100 or 200 tons, and in which we would scarcely risk ourselves now upon one of our inland lakes. How wonderful a thing is modern science, and how rapidly is it overcoming every obstacle to intercommunication between nations, and hastening man on to the accomplishment of his mission of "replenishing the earth and subduing it, and gaining dominion over the fish of the sea and the fowls of the air, and over every living thing that moveth upon the earth."

One thought more connected with my subject I will suggest, and then close my remarks. I have spoken of the incessant motion of the sea, the restlessness which characterizes it. It is often, when most quiet, suddenly roused by an unexpected breeze, or by some unknown cause, and in a short time is rolling and tumbling like a monster in agony. And this is the figure which inspiration has chosen, by which to represent the ungodly. "The wicked," says the prophet Isaiah, "are like the troubled sea, which cannot rest, whose waters cast up mire and dirt." There may be a temporary calm in the sinner's bosom, as upon the surface of the ocean, when he for a while forgets his relations and his prospects and his past sins, but a thousand unexpected causes may dissipate his peace of mind, rouse his conscience, and inspire him with anxiety and dread, and destroy his happiness. As sensitive as is the surface of the deep to the various disturbing causes to which it is subject, so sensitive is the sinner to those influences which, in the nature of things and by appointment of the great Moral Governor, are adapted to undermine his peace. He knows that his character is not right in the sight of God, and there is ever, at intervals, "a certain fearful looking for of judgment." If no one else is acquainted with his sins, he is aware of them himself, and he knows an omniscient God is cognizant of them. "If our hearts condemn us, God is greater than our hearts, and knoweth all things." That was a wise saying of one who, when asked why he did not avail himself of an opportunity to advance his own selfish interest by an act of injustice, and was told that no one would have known it, replied, "but I should have known it, and

the possession of such a secret would render my peace impossible, and more than counterbalance all the advantages to be derived from a wrong act." There is no sure, no lasting peace of mind in sin. The sinner can no more permanently shut out or resist discomforting thoughts, so as to be at ease, than the sea can resist the storms which trouble its repose. "There is no peace"—i. e., *permanent* peace—saith God, "to the wicked."

He and he only knows what true peace is who repents of and forsakes sin, comes to Christ, and seeks to do the will of God. "Come unto me," said the Saviour, "all ye that labor and are heavy laden, and I will give you rest." "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." "Great peace have all they that love God's law, and nothing shall offend them."

My hearer, if you are living in sin, and are just now at peace, depend upon it, not more treacherous is the remarkable calm on the ocean which is often observed to precede the fiercest storm that lashes the waves into fury, than is that security in which you now rest. Your circumstances have but to change a little, or God need but to waken up your conscience, as he may in a thousand ways, and your state would be like the troubled sea in a storm, "which cannot rest, whose waters cast up mire and dirt."

"Their whole motion is free, unchecked, and instinct with life. It suggests joyful exercise of strength, with more strength in reserve. I never yet looked on the agitated surface of open ocean without being aware of this gladness in its waves. They seem to toss themselves on high in good natured rivalry of each other; now and then one bigger than the rest outleaps his fellows, to sink again with a sibilant gush, which for a moment drowns competition. All the while there is a cool plash as of intermittent cascades, a sound hoarse, not dissonant, which dies and swells with the brisk breeze like the laughter of sea-gods at play."

There is also an endless variety in the size and motions of the waves, changes of form from hour to hour and day to day, and still more lovely changes of color. The prevailing color is deep blue or green, but the reflections of the colors of the sky are innumerable. The sea often glitters with brilliancy and variety of tints never seen on land. "There is," says the writer before quoted, "in the face of ocean a living movement, with an answering play of light and shadow, which no words can paint. Each wave—nay, each wavelet on a wave—is a jewel with a hundred facets, and has turned them to the light at countless angles ere you can point its place. It shifts through hues as many and delicate as those of a dove's neck."

I think I never was so much impressed with any of the laws of

Nature, and with the wisdom of God in ordaining and maintaining them, as I was while at sea in contemplating the vast expanse of the waters, and thinking how wonderfully they are kept in place. We had ocular demonstration of the rotundity of the earth, for we would often meet with other vessels, and we could always see their masts and rigging long before their hulls. We were, in fact, traversing the circumference of a vast ball, of which by far the largest portion of the surface is water, and yet, strangely enough, it never loses its globular form, liquid though so much of it be; and this because of that very simple and yet very wonderful law of gravitation, which God has ordained, and which man was so long in finding out. And how admirable, too, is the adjustment of this law, which not only retains the water upon the earth and in its present form, but which prevents it from overflowing the land. With a very trifling variation of the relative gravity of earth and water, or of the law of gravitation, all the solid land would be inundated, and this world be rendered uninhabitable by man. "*Thou hast set a bound,*" says the Psalmist, "*to the waters that they may not pass over; that they turn not again to cover the earth.*"

In the thirty-eighth chapter of the Book of Job, the question is asked, "Who shut up the sea with doors, and set bars and doors, and said, Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed?" It is not by the barrier of the shores that this is accomplished, but by that *inexplicable* property which we call *gravitation*. The deepest researches of philosophers have never yet sufficed to determine what it is.

"What is gravitation?" asks Prof. Mitchel; and he answers, "There is no reply, or at least none but this: It is the will of the Omnipotent continually exerted by which all the worlds that compose this vast universe are kept in place and borne along in their course. The power by which this is done is entirely invisible and inscrutable; which eludes all apprehension and defies all analysis." The question, "What is gravitation?" remains unanswered, and must do so forever. And it is this unseen and incomprehensible power that keeps the ocean within its limits, and thus preserves the dry land for the dwelling-place of man.

It has sometimes been urged as an argument against the wisdom of God, that so large a proportion of the surface of the earth is covered with water—nearly three-fourths of it—and thus is uninhabitable by man. But it remains to be proved that this is an error on the part of the Almighty Architect who contrived and created the earth. If not habitable by man, the sea is by no means uninhabited. On the contrary it teems with life more fully than any part of the land, and is full of the varied

evidences of the skill of the Creator. There are many and powerful arguments which go to demonstrate that what is by some regarded as a defect, is, after all, one of the strongest proofs of the wisdom and benevolence of God in creation.

Water is one of the great essential elements for the maintenance of animal and vegetable life, and the space which it occupies is not disproportioned to the amount required for the purposes to which it is applied. A less quantity would not suffice to meet the demand.

And how beautiful is the arrangement by which it is stored up in the vast reservoirs of seas and oceans which are scattered over the earth, and how wonderful and admirable the system of distributions and re-collection again which has been adopted. To this allusion is made in the 104th Psalm as an evidence of the wisdom and goodness of God. Having spoken of the boundaries which God has set to the waters for the protection of the inhabitants of the land from their overflow, the sacred writer continues:

"He sendeth the springs into the valleys which run among the hills. They give drink to every beast of the field: the wild asses quench their thirst. By them shall the fowls of heaven have their habitation, which sing among the branches. He watereth the hills from his chambers. The earth is satisfied with the fruits of thy works. He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth."

"Thus," says Tholuck, "by the power and wisdom of God the waters of the sea are not only prevented from destroying the earth, but, *by a wonderful machinery*, are rendered the means of preserving every living thing. Partly ascending from the great deep through the earth's *strata*, partly exhaled from the surface of the ocean through the air and forming clouds, and thence falling in rain, creating fountains, trickling through the valleys between the hills, receiving new supplies, becoming large rivers, and after wandering by innumerable turnings and windings through immense tracts, returning to the place whence they came, to be again taken up and carried through the same round again." Not more curious is the circulation of the blood in the bodies of animals than is this constant circulation of the water through the earth. That a less quantity would suffice for the purposes which it accomplishes, cannot be shown.

But besides the ends to which I have alluded in connection with the great system of aqueous circulation, which are accomplished by the ocean, its effects on climate are also very important. It modifies both the prevailing heat and cold, and has a most beneficial influence on health. That a less quantity of water would suffice for *this* purpose also remains to be proved.

How valuable, also, is the ocean as a means of intercommunication between the nations, and of the transportation of the various articles of commerce. There is no mode of conveyance so cheap and convenient, especially for bulky articles, as by the shipping that traverses the ocean. How could we dispense with this great highway of the nations?

And once more, so far from being a barren, useless portion of the earth's surface, even though it did not answer the purposes already specified, the ocean is, not only more populous than the land, but it is almost as productive of articles adapted to the necessities and pleasures of mankind. In this respect God made the sea not more in vain than the land. How vast a source of wealth and food is the sea, and how great would be the loss to man were all its resources annihilated! To the vast population that dwells in the sea, David alludes, in the 104th Psalm, from which I have already quoted. Having enumerated only a small portion of the works of God *on the land*, he feels his inability to comprehend them all. He is astonished at the evidence they afford of the divine wisdom and benevolence, and exclaims, "In wisdom hast thou made them all." And then he recollects that in his enumeration he has overlooked the life there is in the deep, and the evidence there afforded of the benevolence of God, and he says, "The earth is full of thy riches, and so is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. These all wait upon thee that thou mayest give them their meat in due season."

"The vastness and greatness of the sea would alone suffice to strike us with astonishment, even if it were an uninhabited infinity. But its infinite vastness hides an infinite world: an innumerable diversity of creatures both small and great. Its surface is alive, and there is busy life down to the lowest coral boughs. Its surface carries man, who transplants his arts and passions from the land to the ocean, and trading and warring, inventing and discovering, animates the waste face of the deep with the spectacles of earth. '*There go the ships.*' A race of creatures also merrily move in it as their home and play in its billows."*

*Tholuck.

SERMON XIX.

BY REV. MILES P. SQUIER, D.D.,*

GENEVA, N. Y.

THE HARMONY OF TRUTH AND THE CONSCIENCE.

"But by manifestation of the truth, commending ourselves to every man's conscience in the sight of God."—2d. Cor. iv. 2.

EVERY man has a conscience. It is a constituent element of our being, as much as the reason or will.

Conscience, too, is alike in all—integrally the same attribute given in common to man, for the same high purpose. It will act up to the light that is in the understanding. Blindness *there* may pervert its manifestations. It may be stupefied by sinful passion; overmatched by the depravities of the will, and borne down by the god of this world. But it is an honest faculty. Truth is its appropriate aliment and alliance. Give it opportunity, and it will speak for God, reason, and right.

Conscience has been called the moral judgment, or the judgment we form on moral subjects. It is more than that. It is the power to feel in view of that judgment, and in accordance with it. It is the sensibility to which our moral judgments are referred; and which convicts of the right and wrong in the heart and conduct—praise and blame—which works compunction, remorse—despair on the one hand, sweet self-approval and comfort of soul on the other.

Conscience, more than any other attribute, distinguishes man from the brute. It is the element of responsibility—the divinity within us—adjunct with reason, it expresses our likeness to God. It puts us into communion with the divine intelligence, and constitutes us befittingly the subjects of government and law.

The Bible recognizes the conscience in man. The apostle falls back upon it, in vindication of the course he pursued, and would have us know that in preaching the gospel his great aim was to bring truth and the conscience into coincidence and correlation with each other: "Therefore, seeing we have this ministry, we faint not. But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God." Our

* Preached before the Synod of Geneva as its Moderator in 1863. He died June, 1866.

subject for reflection, then, from this passage may well be, *the harmony of truth and the conscience.*

I. *Both have the same author.*

Truth, in its principle, is eternal as the throne of God. It is the verity of being and things in their essence and possibility. It is that according to which God is, and according to which all his works *must* be. As moral truth, it is that standard to which we instinctively refer, even the perfections of God, and all other attributes and relations, and questions of right and duty. But truth, as developed, in extant relations and facts of positive existence, may recognize God as its author. To him we refer the structure and laws and movements and whole economy of the material universe; and all instruction, authoritative and unquestionable, on the subject of morals and religion. The revelations of Nature and the Bible are his. He gave the ten commandments on Sinai—that concentrated nucleus and expression of all law. The gospel is the manifestation of his will for the salvation of sinners—all his positive institutions and appointments in mercy, or judgment, to carry out his magnificent design respecting man, and the final issues of moral government. Holy men of God spake as they were moved by the Holy Ghost. All scripture is given by inspiration of God, and in its embodied principles, its facts, its precepts and commands, and its collected instructions, is the concrete and comprehensive expression of his will, who speaks to us therein.

So, also, God made man; and though now depraved through the fall, the original elements of his being are inherent in him still. He is yet man. The change in respect to him is not that of original organism, but is the accretion of his history. It is found in the state of his affections and will now. It is of the nature of wrong feeling and action, and not of the constitutional elements of his being. The faculties of reason, conscience and will are there—the workmanship of God in his formation. They can never cease to belong to him. They go to the essentiality of his being as man, to his amenability to God, his cognizance and responsibility to law; and thus the conscience, as an integral element of the moral nature of man, proclaiming itself the offspring of the divine author of *truth*, in its extant and published relations, may well claim with it, harmony and companionship.

II. *The two were made for each other.*

There is, on the part of their author a designed coincidence and correlation between them. They stand related as propo-
nent and respondent. Truth is proposed to man for the digestion of the reason, the approval of the conscience, and the activity of the will. Truth would be of no use for him—it would have no significance to him, could he give it no response *here*.

It might exert objectively, but it would have no subjective relevancy or importance. It would have in the soul no vitality, kindle no inspiration, stir no conflict, secure no homage. The entire framework of truth shows this correspondence and adaptation. All divine communications hinge upon it—every command, precept, and utterance of the Bible. Truth may as well be propounded to brutes, or to blocks, as to man, if he cannot know and appreciate its intimations. All conviction of the truth must spring out of this consent and agreement—all movement of the will, all success of the Word, all recovery of man to the image of God, all voluntary obedience and subjection to his will.

III. *Both are in coincidence with the reason and nature of God.*

That truth is thus coincident, is unquestioned, and that the conscience is, the apostle more than intimates in the text. By manifesting the truth he would commend himself to the *conscience in the sight of God*. He doubtless preached from the depth of his own convictions, in the fear and under the eye of God, but even this idea may not exhaust the meaning of that emphatic phrase. It is as though Paul would bring up the conscience under the eye, and into its coincidence and correlation with the God of truth, and propound his message to it there.

Reason is the same everywhere and always, whether in the Creator or creatures. There is no appeal beyond it. It is, and must be, the same in element and principle. It would not be reason but for its homogeneity. In man it is the offshoot of the reason of God, and like it. It is of his own image and likeness. To it he communicates himself, as the befitting respondent and antitype of his own intelligence, and as capable of understanding and appreciating his communications. He holds converse with it and intimate communion. He is our Father, and all we his offspring—his children. And this relation comprehends just the idea I would express. Though God is absolute and infinite in his being, and we finite and dependent, yet has he made us, in our measure, after his own pattern, in the essential elements of our spiritual existence, that we may have intercourse and fellowship with him, as children with a father, and possess the oneness of which Christ speaks, with both the Father and the Son.

But of this oneness with God, and likeness to him, proclaimed in the intelligence, conscience is a part. It is an essential feature, an indispensable adjunct and concomitant of the reason, in our spiritual being; *there*, indeed, as the crowning attribute of that being—by right the reigning element in it; *there* to sit as king on the throne—as the judge and arbiter of conduct; accusing, or else excusing, according as in the freedom of the will we transgress or conform to the light that is in the understanding. Observe with what freedom the apostle, elsewhere than in the text, passes over this ground, and refers to the identity of

which we here speak : "For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad ; knowing therefore the terror of the Lord, we persuade men. But we are made manifest *unto God*, and I trust also are made manifest in *your consciences*."

Further illustration of the coincidence of the conscience with truth is found in this, that out of it rises all conviction of the truth, and all submission to it in the will. It is in us the source of compunction for sin—impression of responsibility and duty. It is the base of the Spirit's operations in convincing us of sin, of righteousness, and of judgment. Without it, truth would be cold, like moonbeams on mountains of ice, and the soul be urged by no constraining motives to obedience.

And again : Truth and conscience are in fullest play when the soul is nearest to God, and enjoys the most intimate communion with him. This is felt to be so in the experience of every one, and what could more delightfully present the coincidence and harmony between them—indeed, the divine fellowship between the three—the conscience, the truth, and the God of truth, the author, prototype, and sustainer of both the other two. As spirituality of mind increases, and we become in temper and character more like God, the conscience becomes more quick, discriminating and effective, and truth holds more sway over the activities of the will, and this continues to be so until the process of sanctification is completed; and we put off the earthly in the full-orbed glories of the heavenly state.

The perfection of the harmony and fellowship of which we speak will be witnessed on high. Then the soul will be in complete union and communion with God, the conscience cleared of the defilements of sin, and its bearings corrected of the attractions and aberrations of this world. "The light of the moon will be as the light of the sun, and the light of the sun will be sevenfold." We shall bathe in that light, and in the communions and beatitudes of that world, find the undisturbed prerogatives and harmony of reason and truth, and the full symmetry and perfection of our being. "God will dwell in us, and we in him, and we shall be like him, and see him as he is."

These illustrations of a subject, in itself obvious as first truths, and scarcely admitting much range of discussion, are suggestive of many practical deductions. I select the following :

1. *Truth is the best element of conviction.*

It is adapted to mind, and mind to it. Reason and conscience, the giant powers of the soul, and themselves in concert with God, are in correspondence with it. They can see and approve its rightness, and trouble the obliquities of a rampant and disobeying heart and will. They are the allies of God and truth in

the mind, and the basis of the power of truth to prevail there, and to bring all things there into subjection to Christ. Error broods in the twilight of our being and privilege. It succeeds only by misleading the mind, by benumbing the conscience, and holding in check all that is Godlike within us. It is in its nature monstrous, and without affinity to any legitimate attribute or development of mind. It hates the light; it shuns fair discussion; it repudiates just conclusions; it is shy, variant, and shadowy, apologetic and evasive. Its communion is with the cravings of appetite and passion in the disobedient habitudes of the will. Its commerce is with the lower elements of our nature—with propensities, habits and history consequent on the fall. Its aliment is in the promptings of a depraved heart. Its pathway of success lies through a disobedient will, by vitiated and corrupt inclinations obscuring the judgment, stupefying the conscience, and overmatching, by deceit and cunning craftiness, the divinely constituted elements of our being, and thus bringing us under law to sin. Truth, in correlation with reason and conscience, is the divine method of conflict and success against all this—"the sword of the Spirit is the Word of God." There is a very emphatic, if not an accurately philosophical passage, by Paul, bearing on this point: "For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

2. *Truth should be addressed to the conscience.*

The pulpit has evinced much doubt and hesitancy on this point, and I would regard this as the strong point of the text and the sermon, viz., the *subjective reference* of the truth. What are the elements of our being to be addressed in preaching? What are the legitimate respondents to truth in the soul? Where is our stronghold, our chief resort, our true reliance and expectation in those we address in the manifestation of the truth of God? The objective elements of preaching being taken from the Word of God, whither shall we point the arrows of truth?—what direction give "the sword of the Spirit?"—where join issue in the soul, so as best to secure its conviction and conversion to God? The pulpit, I repeat, and other methods in the appliance of truth, have wavered here, and shewn much indetermination and uncertainty. Some have made the passions their chief resort, and dressed up truth mainly for their accommodation. The appeal has been to self-interest, and the desire of pleasure, and a communion sought with those habitudes and forthgoings of the soul, which have long been subsidized to the principles of sin. A justification of this is set up on the ground that a man cannot be influenced by a motive which is higher

than his wonted principles of action. In other words, that to a selfish man you must address selfish motives ; that the influence of a motive is derived from the state of the heart to which it is addressed ; that you must present like to like, if you would hope to influence. This view has long had sway in some quarters. But it is as unsound in philosophy as untrue in fact. On it there is no accounting for a change of principles of action in the soul. It does, indeed, when carried to its utmost analysis, render the governing inclination and bent of the mind *unalterably* so, and stereotypes character and conduct in the universe of God.

Again :—The heart is made the direct object of address, and the appeal is taken there. But what precisely is meant in this reference of it? Are our views determinate, as to what the heart is? It is *not* a faculty or power of the soul—it is not an essential element of our being, but a *state* and *habitude* of it, varying and changeable in its character and relations. Men have good or bad hearts—penitent or impenitent—proud or humble—holy or unholy, as the case may be. They can change their hearts and get new hearts in place of those before possessed. Outward wickedness proceeds from the heart, and men are held responsible for the kind of heart which they have. Character centres upon it. It is evidently in the voluntariness of the soul and of it. It cannot be of the necessitated and inherent part of our being like reason and conscience. It is a child of the will. It is the offspring of the voluntary faculty. It is as the Bible declares, a disobedient or obedient heart, and thus proclaims itself to be the creature of the will, and a state or attitude of it. A sinful state of the will is a sinful heart. A right state or attitude of will is a good heart. A change of the state of the will of the sinner in penitence, submission and love, is a change of heart, and comprises the new heart or new state of voluntary being which the gospel requires.

But the appeal of truth is of right to the *essential* elements of the soul with a view to the rightness of that which transpires in the *voluntary* part of it. It addresses us in respect to our conduct and character. It goes to the reason and conscience and in those primary laws of our being, informs us what we are to believe concerning God, and what he would have us to do. The ultimate communion of the truth and the spirit of God, is *there* ; with our essential being, as God made us, and with a view to change what is wrong in our state and conduct since. And there is more value in the exception here taken than perhaps may be supposed. It goes to the vitality of the position, that one can be addressed by no higher motive, than those on which he already acts, and it propounds also the true method and law of influencing the will, and modifying the affections of the heart. What though the will is depraved, and the passions abased and

selfish, and the heart averse to God? Yet there is the eternal conscience and reason in correlation with the truth—that reason and conscience whose dictation the will should obey—whose monitions heed. There are those giant principles in correspondence with the Word. They have the right to reign in the will, over every lust and passion. The will can obey them, and through the Spirit of God it does, when a sinner repents, and the soul is converted to God. And hence the conflict often experienced by the soul, in its recovery to God—the strife between depraved lusts and an honest and faithful conscience—"the law in the members, and the law in the mind warring against each other."

The preacher then should address the conscience. The word should hold intimate companionship with the intelligence that is within us, and our main dependence for it be anchored there in those integral elements of our being which God has given us. Carry the conscience. Link it to the throne, and let reason and truth ring their eternal harmonies in the chambers of the soul; and you take the most direct and effectual method to disarm the rebellions of the will, and bring all things in our voluntary nature to the obedience of Christ.

3. *The law of success is the same in respect to the gospel as in respect to all truth.*

It is propounded to the intelligence—is referred to the conscience, and thence supplies the condition of the activities of the will. This process we are familiar with. It is the course of all truth intended to influence the conduct;—its proposition to the judgment,—its impression on the conscience,—and the spontaneous action of the will in view of it, in conscious, freedom, and accountability. The economy of the Spirit, associated with the success of the word of God, does not remove it from this law of success. It does but stimulate this law, and effectuate this success in the line and on the principles of it. The Spirit quickens the judgment, and conscience, and will, to the discharge of their proper, legitimate office-work, in view of the truth, and gives it efficacy in its commerce with them; so that the statements of the gospel then are duly regarded by us,—acquiesced in and obeyed as other truth often is, without this superadded economy. The agency of the Spirit, coöperative with the truth, and effectual in inducing men to repent of sin, and believe on the Lord Jesus Christ, fitly denominates him the author of conversion, and justifies the Biblical expression that in repentance men are born of God, as well as of the truth, being begotten of Him through the Spirit.

4. I add as a correlative remark, *That the conversion of sinners is altogether an intelligent and intelligible process of mind.*

Mind is adapted to truth and truth to mind. They were de-

signed and framed for mutual correspondence, and the messages of gospel truth would meet with an easy and ready response of the whole soul, but for the interposition of hindrances in the degenerate history of man. These commenced in a disobedient will, induced through foreign temptation in the garden of Eden, and have thus continued in its habituated states of disobedience, and their reflex influence on the other powers of mind ever since. They are foreign to its legitimate principles of action, and must be worked off as they came on, and that in and through the right use of the faculty whose wrong use has superinduced them. They are properly resultant, and not incipient states of our moral being. They must be dealt with as we should deal with any isolated habit, or propensity to wrong. They must be overcome in the activities of the will, effectually influenced of the Spirit by successful and successive resistance, under the dictates of reason and conscience, and the institution and prosecution of the countercourse of submission and obedience to the will of God. In this way only can a sinful inclination or habit be undermined and disposed of. It must be supplanted and lost sight of by habits of obedience and holiness in the responsible action of the will, until the whole man is thus brought under law to Christ. This the laws of mind require—this the process of sanctification indicates—this the experience of the world exemplifies. The process is every way rational and familiar. It is the law of the Spirit, as well as the law of the mind on other subjects than those of religion. It shows the divine harmonies of truth and reason, and gives intelligent direction and encouragement in prosecuting the cause of Christ.

5. *The conscience should never be outraged in the communications of the pulpit or the statements of theology.*

Its assent and approval are our subjective ground of encouragement and hope of success. There is a consciousness in men which weighs the statements we make. There is a practical judgment in the common mind—a common sense in hearers of the gospel which, though not schooled in the laws of logic, is ever busy in connecting premises and conclusions, and which must not be underrated by those who would be guides in divine things. Statements, doctrines, and views, which belie these convictions; or are foreign to the laws of mind as elsewhere seen, weaken confidence, not only in the preacher himself, but in the subject matter of the gospel. Interest is recalled from matters of faith and piety—conviction is withheld, and the religion of the cross regarded as enigmatical and authoritative *only* in its claims. Thus the reflective mind of papal countries has become infidel in its cast. Regarding popery as Christianity, and knowing popery to be unworthy of credit, it has repudiated all faith in Revelation, and would rather betake itself to the cold damps of mere atheism,

than confide in a system at once monstrous and puerile. Men will not give up their reason at our bidding, or forfeit their good sense at the altars of faith, and they need not. There should be no theology that cannot be preached. The human mind must break loose from its vassalage to unappreciable dogmas, and claim the oneness of reason and truth. Biblical exegesis is now doing much for this. The study of mind—the practical habits of the age—the outgoing of an individual responsibility, and the rising intelligence of the world, are together questioning the artificial frame-work of religious systems, and conspiring for a simple and enlightened faith. The tendency is a good one—the Bible welcomes it—the Word of God asks not to be divorced from reason, from the laws of mind and of generic truth. It sprang from the depths of infinite reason, and will sustain its claims. "This too will come progressively in the creeds and formulas of uninspired theology. The day will arrive that shall bring it, and though, in its coming, it shall separate the chaff from the wheat, disintegrate the false elements of many a religious system, pour contempt on the rites and pomp of a merely legendary service, and establish a simple and pure worship; it will take the *intellect* and the *affections* into its method, and enthroned religion and piety as the dictate of reason and the law of our conscious being and rectitude."

6. *Ministers of the gospel should be diligent students of the laws of mind.*

Their office-work is with mind, and the relations and appliances of the highest truth to it. On the greatest of subjects,—on the most divine harmonies of reason and truth—on the most deathless interests of the soul; the rest of men sit at their feet one day in seven. They ought to understand human nature and human reason—the doctrine of conscience and the laws of the will. They ought to be familiar with these subjective arrangements for the appliance of truth, that they may direct the arrow "between the joints of the harness," that they may hold communion with our inmost being, and so "preach the word that many may believe." There should be intelligent connection between the word preached and its saving results. We ought to understand what we mean by conversion to God, and to comprehend the process of mind through which a sinner is led to Christ and becomes a Christian. It need not be a "terra incognita" to us. It is in the highest sense a practical matter, and is submitted to every one who preaches, and who hears the gospel. It yields in importance to no other, and should be approached and understood by him who handles the word of life, and would make full proof of his ministry.

7. *Ministers of the gospel should drink deep at the fountains of truth.*

The thought here is correlative to the one just passed over, and is integral to our whole subject of discourse. Truth is the objective source of influence on the mind. It is God's armory for the conquest of the world. It should be apprehended in its integrity, proportions, and symmetry,—in its relations—object and end—in its harmonious consistency and its adaptations to the being of man. In no other way can it be appreciated by the preacher or hearer, and the process to its rational conviction be sustained. Truth is one as God is, and from whatever quarter apprehended is of use in the preacher's work. "All the laws influencing the will are in as full play on the subject of religion as on any other subject whatever—a sound mind and a good heart in the preacher—wide research and accurate theology—fair logic, and cogent reasoning—acceptable words and happy illustrations—good rhetoric—and a wise regard to time, place, and circumstances—defined aims, and a judicious and skilful use of the appropriate means of conviction, striving after just that in the hearer which God requires, depending on the coöperating influences of the Spirit, in direct and immediate connection, if it may be, with the truth uttered and the effort made."*

Finally,—*If men would be saved they must give attention to the subject. They must "buy the truth and sell it not."*

To this are we competent—for this were we made. To this end is the truth preached to us, and for this are we laid under responsibility to believe and obey it. We need not always sin against God, and go on recreant to truth, righteousness and duty, and be estranged from happiness and heaven. Truth has coadjutors in our own bosoms. There are divine harmonies in the soul which will ever accord with the perfections and claims of God. Conscience must be outraged, and reason belied, to hold out in opposition to Christ and the overtures of mercy. We must quarrel with the constituent elements of our own being to force our way to the second death. We must wickedly choose death when we might have life. And it is not wise. In the light of this subject let me say to you, sinner, you need not die, and wherefore will you? Why not be a Christian, and be at peace with God and have that "good hope through grace?" But you must wake up to it. Under God it lies with your voluntary being what you will be, and where. You must break from the reigning power of sin, and bring the will under law to Christ. You must, in penitence, and affiance to truth, and reason, and right, turn to God, confide in his provisions of mercy, or you cannot be saved. You have lost much already by dalliance and delay, and you cannot afford to lose more. But remember, if you will not heed instruction and comply with truth

* Doctrine of the Spirit Biblical Repos. Oct. 1846. p. 652.

and grace, as revealed to you in the gospel, and responded to in the elements of your own being, a change of another kind will come—probation will give way, and retribution be on you,—it will, by the laws of mind, as well as by the appointment of God, and the soul will be lost—and when lost, the reason within you will vindicate God in the inflictions of violated law, and conscience become “the worm that never dies.”

SERMON XX.

A SHORT SERMON.

THE WAY TO BE LOST.

“How shall we escape if we neglect so great salvation.”—Hebrews, ii. 3.

The Bible containing the great plan of Redemption is full and rich in regard to the terms of salvation and the way to be saved. Innumerable discourses have been preached showing the way to be saved, and urging the invitations of the gospel upon the acceptance of guilty and perishing men. But there is not only a way to be saved, but a way to be lost.

I propose in this short discourse the way to be lost, so that my hearers may have both sides of the great solemn problem for their serious consideration. I would further premise on this subject that much has been written as well as preached upon the way to be saved in answer to the question, “What must I do?” It has been proved a thousand times, “out of the Scriptures,” that the sinner has a great deal to do; and the path to heaven has been so clearly marked out, that “the wayfaring man, though a fool, need not err therein.”

In illustration of this topic, I observe 1st. There is a way, or rather, there are ways to be *lost*, as well as a way to be *saved*; and men as much need to be warned how to avoid the one, as to have their feet turned into the other. When a traveler, as he approaches London, or Paris, or any other great city, inquires the way, the answer may be, there are half a dozen roads, either of which will lead you to the city, and one just about as well as another. So there are many ways for a man to support his family, and lay up money. He may do it by trade, by farming, by manufacturing, or by devoting himself to some other branch of business. One may make him independent sooner than another; but either of an indefinite number of branches may be called *the way* to the attainment of the *end*. In like manner, when I undertake to point out “the way to be lost,” I do not

restrict myself to any one neglect, or sinful course, as leading to destruction, but feel at liberty to mention several, either of which will conduct the sinner, at last, to the same place.

Thus, the certain way for one to be lost who has fallen into intemperate habits, is to persist in his course. If he would repent and reform, and "do works meet for repentance," he might be saved; and so of other open and scandalous transgressors. But "neither thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. The fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and all liars, shall have their part in the lake that burneth with fire and brimstone." I need not spend a moment in proving, that the sure way to be lost is to belong to either of these classes, and to die without repentance.

2. But there are other ways to be lost, which are just as sure, though scarcely feared or believed to be dangerous at all, by a very large class of men in our Christian communities. It is not necessary, to this end, for a person to be a profane swearer, a drunkard, a scoffer, or a Sabbath-breaker. Multitudes have fallen short of heaven, and of course have been lost, who never allowed themselves in either of these sins. So a man of the fairest moral character, and the highest standing in society, may just as easily be lost, as he who openly violates both tables of the moral law; and he certainly will be, if he trusts in his morality to save him. His condemnation may not be so aggravated, as that of a scandalously wicked man, but he will just as surely be lost. He may even sink deeper than the other, if his religious privileges have been many fold greater, on that righteous principle of retribution, "The servant who knew his Lord's will, and did it not, shall be beaten with many stripes."

3. Another sure way of being lost, is habitually to neglect the institutions of religion. The design of these institutions is to enlighten and save men. They are of God's appointment. To slight them, therefore, to neglect them, is to cast contempt upon him. If you are a stranger in the house of God, if you so undervalue the preaching of his word, the prayers and the praises of the sanctuary, as not to appear there in company with those who keep holy time, you have no reason to expect to be saved—you are taking the sure way to be lost.

4. Another and a sure way is, to live, or more correctly, to *starve* upon the faults and imperfections of professors of religion. It is the poorest fare in the world for the soul—worse than "the husks which the swine did eat," for the body. Those who think to get to heaven, or to keep out of hell, in this way, will most assuredly be lost. Some professors may be lost, too, but what mitigation will that be?

5. Another way to be lost, is to cavil at the soul-humbling doc-

trines of the gospel, and forsake the places where they are faithfully preached, for "smooth things," for the lullaby of "Peace, peace, where there is no peace." Thus did many who for a time attended upon the ministry of Christ.—"These are hard sayings, who can hear them?" And so they went back, and walked no more with him. The proper question for an immortal being, on his way to the judgment, is, not whether it is hard or easy, but, Is it true—is it in the Bible? The hearer whose wicked heart rises up against the sovereignty, the justice of God, or any other cardinal doctrine of Scripture, is in the way to be lost—he will be lost, if his proud spirit does not bow. He cannot carry such a heart to heaven.

6. Another way to be lost is, when God pours out his Spirit, to keep away from the meetings for prayer, for preaching, and for other appropriate religious exercises. How can those expect to be saved, who do not put themselves in the way of the means of grace which God is pleased to bless for the salvation of sinners—who do not hear that voice from heaven, "Behold now is the accepted time, behold now is the day of salvation." Many such there are, in "the times of refreshing from the presence of the Lord," and what can be expected, but that they will be lost?

7. Still another way is, when the Spirit strives, and the duty of immediate submission and repentance is urged upon the awakened sinner, to procrastinate, to invent excuses, to "wait God's time," as it is most unscripturally termed, until the Spirit is grieved away, and the day of grace is over. This includes the rejection of Christ, in his last effort, if I may so speak, to save the sinner from going down to the pit. Whoever rejects him, whoever does not believe in him, whoever does not trust in his atonement for pardon and salvation, must and certainly will be lost; for "there remaineth no more sacrifice for sins, but a fearful looking for of judgment and fiery indignation."

Oh, how many ways are there to be lost, while there is but one to be saved. It is, I repeat it, the easiest thing in the world to be lost. If the sinner does not like one way, he may take another—he may take his choice of a hundred. Or he may just sit still, and fold his arms, and float down the current towards the bottomless pit, and he will certainly get there, will certainly be lost, and that forever—as certainly as if he were to ply the oar with all his might. But to be saved, he must *strive* to enter in at the strait gate. He must wrestle, he must "fight the good fight of faith." "The kingdom of heaven suffereth violence, and the violent take it by force." Let every reader ask himself, In which direction is my face set—towards heaven, or towards hell? Am I in the way to be saved, or in the way to be lost? Which?

SONG OF THE LABORERS.

[The following lines (says *The Religious News Letter*) were written in one of the pews of the Congregational church, Dubuque, during the late meeting of the Iowa General Association.]

Husbandman most high and holy,
In the shadow of Thy house,
Coming from our fields of labor,
Rest we here to pay our vows.

Some from breaking up the fallow,
Some from scattering the seeds,
Some from gathering in the harvest,
Some from cutting thorns and weeds.

Sandals soiled and fingers bleeding,
Sweating in the noontide sun,
Care-worn brows and hearts nigh fainting,
Half we wish our work was done.

Yet 'tis noon-tide, and while resting,
Looking o'er the varied fields,
Springs anew our love for toiling
Where we know rich harvests yield.

O do Thou with strength renew us,
Rain upon us from above,
Come and make to burn within us
Higher faith and holier love.

Blessed Master, Thy great presence
Smooths the care from every brow,
Heals each wound and rests the weary,
Let us hear Thy footsteps now.

Anew we're going forth to labor,
Glad to work till work is done,
For the field is great and glorious,
We would toil till set of sun.

When the clusters shall be gathered,
When the Angel reapers come
Gathering up our sheaves of labor,
Then we'll shout the harvest home.

E. G. P.